

# *The Brooklyn Jewish Center Review*



STATUE OF FREUD BY OLEM NEMON

"BECAUSE I WAS A JEW, I FOUND MYSELF FREE FROM MANY PREJUDICES WHICH LIMITED OTHERS IN THE USE OF THEIR INTELLECT, AND, BEING A JEW, I WAS PREPARED TO ENTER OPPOSITION AND TO RENOUNCE AGREEMENT WITH THE 'COMPACT MAJORITY.' "

SIGMUND FREUD

*May*

*1956*

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# Brooklyn Jewish Center Review

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## DULLES ON ISRAEL

THE major policy address delivered by Secretary of State Dulles at the triennial Convention of the Supreme Lodge of B'nai Brith, deserves, insofar as it relates to Israel, careful and unbiased analysis. It was a public expression of national policy, and must therefore be assumed to have been made in good faith and for the purpose of enlightenment rather than concealment of objective.

Thus viewed, there were elements in the address which should be heartening to all friends of Israel. The Secretary stated, both for the United States and for the other members of NATO, that "... We all intend that the State of Israel shall be maintained in its independence." Perhaps even more important was his reference to "... Recognition at Paris that wide discrepancies in armed strength would be likely to create dangerous tensions." Of major import, also, was his declaration that "President Eisenhower made it clear in his statement of April 9, 1956, that so far as the United States is concerned there could not be aggression with impunity."

So far, so good. These assertions conform to a policy that recognizes: (1) the indivisibility of action and reaction in international policies, (2) the incalculability of incidents in the precipitation of armed conflict, and (3) the historic precedents for the spread of minor causes into major conflicts. If out of Sarajevo, World War I could grow, then out of the Gaza Strip, World War III might eventuate. The primary task of responsible statesmen is, obviously, to translate these lessons of the past into present facts and thereby to avoid a new holocaust.

What is lacking in Mr. Dulles' speech is a blueprint of means and measures to implement the desired end. The inutility of good intentions alone has long since

passed into proverb. If, as the Secretary said, "Wide discrepancies in armed strength would be likely to create dangerous tensions," then why permit the discrepancies to exist? And if the discrepancies are to be eliminated, then how, and to what degree? And if, as appears from subsequent developments, it is considered by our government to be right and proper that the French and Canadians may sell arms to Israel, then why should not we do the same? Is it moral on our part to stand aloof when under the guise of merely restrained permission we are in fact approving the conduct of our allies? If our basic policy in this seeming contradiction is the craven one of currying

favor with the Egyptian Premier Nasser and his allies, is it not obvious that these incendiaries will see through the scheme and charge us with the responsibility of the net result of Israel's increase in armaments? The policy is even worse than the ineffective: it is short-sighted and almost puerile.

American diplomacy has heretofore been most successful when it was forthright, unmistakable in purpose and candid in pronouncement. The contemporary variant has done no more than create confusion and elicit enmity, and has thus defeated its own purpose. The time is ripe for reversion to historic American honesty and American action.

WILLIAM I. SIEGEL.

## RABBINICAL ASSEMBLY CONVENTION

DURING the week of April 23-26 the Rabbinical Assembly of America, the national association of 700 Conservative Rabbis, held its 56th Annual Convention. The major sessions of the convention were devoted to the problems of religion in public education, Zionism, the religious situation in Israel, developments within Conservative Judaism and the acute teacher shortage in Jewish education.

A proposal calling for the creation of a continuing conference for the clarification of Conservative Jewish ideology was adopted by the Convention. Out of this continuing conference and simultaneous forums at congregations throughout the nation would come a handbook of guiding principles for Jewish life today.

Two approaches to the controversial question of teaching religion in the public schools were presented at this Convention. The first, which reflected the long-standing policy of the Assembly, was reaffirmed by the Convention. It strongly urges resistance to any intrusion of re-

ligion into public education. The proponents of the second approach contended that while it was essential to keep out all sectarian practices from the curriculum, it was important to provide information about the realities of America's diverse religious groups to school children and to explain the meaning of God on a non-sectarian basis. The debate that followed the presentation of these two conflicting approaches did much to clarify the hidden implications and the ancillary issues in the problem of religion in public education.

The Rabbinical Assembly is to be congratulated on its accomplishments, made evident in the deliberations of the 56th convention, as the spiritual guide and mentor of Conservative Judaism. The attention of the reader is drawn to the "Standards of Synagogue Practice," as formulated by the Rabbinical Assembly, which is published on page 15 of this issue. It is an important document that should be studied by all.

BENJAMIN KREITMAN.

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# "JUST BETWEEN OURSELVES"

"ביןנו לביןנו"

*An Intimate Chat Between Rabbi and Reader*

## A REGRETTABLE EASTER BROADCAST

I MUST report on a recent experience which proved to me how harm may be done to people thoughtlessly. It happened on a Sunday morning when, our Christian neighbors celebrated Easter. I turned on the radio to hear the news, and while dialing I was fascinated by a rich, resonant voice. I paused, and then heard the word "Jews" mentioned. Naturally I became more interested and listened to the entire program. It was a reading from one of the gospels in the New Testament, describing in detail the trial and crucifixion of Jesus. The reading was by one of the world's foremost actors, Sir Cedric Hardwick. Gifted as he is, he read the passage in such dramatic fashion, with such intense feeling, that he could not help but convey the passion of hatred, which the story implied, to the ears of the listeners. For, in that story, the Jews are described as clamoring for the punishment of Jesus, and Pontius Pilate, the Roman procurator, is pictured as the innocent judge who washed his hands of the guilt and who merely obeyed the will of the Jews.

I must say that this reading had a terrible effect upon me, for I could picture how Sir Cedric's reading may have influenced the minds of Christians of average knowledge and aroused in their hearts the feelings of hatred towards Jews. The fact that these accounts were originally written to find favor in the eyes of the Romans and to spite the Jews because they refused to accept Jesus as their Savior, could mean nothing to the many listeners unacquainted with the historic facts.

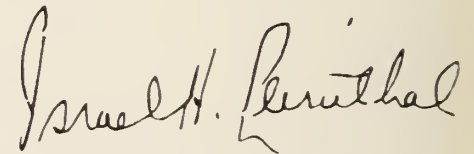
I was so moved by what transpired that I immediately wrote a letter to the Columbia Broadcasting Company, which sponsored the reading, and told them of my reaction. I expressed astonishment that they did not choose other passages in the new Testament which told of the fine ethical teachings of Jesus, of a universal nature, which could certainly

profit the world today. I reminded them, too, that the National Conference of Christians and Jews, as well as many liberal Christian clergymen throughout the land, have asked that emphasis be not on these accounts of the Crucifixion because of the questionable historicity of many of the details, but to stress the teachings of Jesus which could benefit mankind today. I emphasized the fact, too, that just because of the remarkable dramatic talent that Sir Cedric possesses, the harm caused by his reading was even greater; he was able to transfer to the listeners the emotion of hatred that the passage brought about.

I waited quite a while for a reply, and began to think that my letter would be ignored. But I was mistaken. A reply did come, and the delay was caused by the fact that it had to make its way

through various departments to the director responsible for all religious programs. I must state that the reply was most gratifying. In substance it gave assurance that the company would never, under any circumstances, be guilty of wilfully causing prejudice or hatred among our citizens of different faiths, that the program was arranged without thinking or realizing the consequences that could follow, and that greater care would be given in the preparation of future programs.

I knew that none of the broadcasting stations would deliberately wish to harm any segment of our population, and I certainly did not charge this company with such intent. But harm is sometimes done unintentionally, and watchful scrutiny is required. I am glad that through a coincidence I heard this program and was able to have a part in the assurance that such an incident would not be repeated.



## Toynbee on the Tercentenary of the British Jewish Community

*This article by Prof. Arnold Toynbee is reprinted from the London (England) "Observer."*

THIS year the Jewish community in Great Britain is celebrating the tercentenary of the readmission of the Jews to England in 1656 under the Cromwellian regime. The celebration is well justified, and the Anglo-Jewish community's feelings of pride and hope can be shared by non-Jewish citizens of this country, as well as by Jews all over the world.

These three centuries of Anglo-Jewish life are not a unique episode in modern Western history. They are, however, notable, and above all, they are encouraging.

Not that the full emancipation of the Jewish community in Great Britain has been either quickly or easily achieved. What is encouraging is that, during these last 300 years there has been a steady advance towards the present happy sit-

uation in which people are able, without a conflict of loyalties, to take a full share, simultaneously, in the life of the Jewish community and in the life of the British nation. Even if one leaves out of account Benjamin Disraeli who, though a Jew by descent, was not a Jew by religion, one can think at once of famous Anglo-Jewish names which illustrate the achievement of being Jewish and British at once.

This modern chapter of Anglo-Jewish history is also encouraging because the medieval chapter had a shocking end. One day in the late 1930s I was showing the sights of the city of York to a German boy who was staying with us for the summer holidays. The boy was not a Nazi, but he was sensitive to the critical attitude towards Germany which the Nazis had produced in Britain by their misdeeds, and particularly by their persecution of the Jews. As we were

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IN ORDER to understand Sigmund Freud, the Jew, we have to familiarize ourselves with Vienna, the city where he grew up, where he spent all but the first three years and the last fifteen months of his long and busy life. He was educated in the Vienna of Emperor Francis Joseph I, the "gay" metropolis with its philanderers and hedonists, its love-lorn lieutenants and their pretty mistresses, its superficial aristocrats, melancholy intellectuals and restless proletarians so convincingly portrayed by Arthur Schnitzler. Freud, of course, saw beneath the deceptive facade, and clearly recognized the maladjustment of his fellow-townsmen, enmeshed in a mechanized, materialized civilization, yet waltzing themselves to exhaustion; his sharp eyes were not fooled by the tense gaiety he encountered, tragic in its exaggerated attempt to hide anxiety under a shell of trivialities.

Neither did Freud permit himself to be deceived into thinking that Austrian anti-Semitism was harmless. While it lacked the pseudo-scientific basis of German Judaeophobia, it was more widespread—it attracted a much larger percentage of the Austrian population than of the Germans. Among the notorious Jew-baiters was Reichsrat Deputy Georg Ritter von Schoenerer, who was both anti-Hapsburg and anti-Jewish. Young Adolph Hitler, who spent five years in abject poverty in pre-World War I Vienna, easily succumbed to his teachings of racial anti-Semitism. Pan-Germanism, however, did not make large inroads in Austria since the Catholic Church opposed it because of its pro-Lutheran leanings. Karl Lueger, a devout Catholic, who founded the Christian-Social Party, was more successful. He was no theoretician; he simply blamed the economic misery of the malcontent middle classes on the Jews.

The Jews of Vienna ignored this sort of "mild" anti-Semitism. There were neither concentration camps nor gas chambers, and Lueger did not object to Jews who were rich and influential, and, therefore, could be exploited. Nearly all these were Austrian super-patriots. Most of them were deeply imbued with Viennese culture, even though they, or their parents, may have been born in a little Galician ghetto, or in some forlorn

Moravian village. Yet while they talked, dressed, and dined like the other Viennese, they remained a distinct economic group which fared well so long as the bulk of the population was content, but became the target of violent attacks when anything went wrong.

The Freuds left Freiberg, a small town in Moravia, in 1859, when Sigmund was three years old. They settled in the Leopoldstadt, the Jewish section of Vienna. At that time, nearly all of Vienna's Jews were, to a degree at least, bound by the Jewish laws and traditions. Jacob Freud, a businessman, and his wife, Amalie, were not strictly orthodox, but they believed in the existence of a Deity. In his admirable biography of the founder of psychoanalysis, the Englishman Ernest Jones\* prints a translation of a Hebrew inscription in a Bible which Jacob Freud, aged seventy-five, presented to his son Sigmund on the latter's thirty-fifth birthday. It reads:

"My dear Son,

"It was in the seventh year of your age that the spirit of God began to move you to learning. I would say the spirit of God speaketh to you: 'Read in My book: there will be opened to thee sources of knowledge and of the intellect.' It is the Book of Books: it is the well that wise men have digged and from which lawgivers have drawn the waters of their knowledge.

"Thou hast seen in this Book the vision of the Almighty, thou hast heard willingly, thou hast done and hast tried to fly high upon the wings of the Holy Spirit. Since then I have preserved the same Bible. Now, on your thirty-fifth birthday, I have brought it out from its retirement and I send it to you as a token of love from your old father."

Dr. Freud read the Bible and knew it well, but was a non-believer. Yet, to

\* *The Life and Work of Sigmund Freud*. Vol. I: "The Formative Years and Great Discoveries." Volume II: "Years of Maturity." Published by Basic Books, Inc.

## *A Little Known Chapter in the Life of the Founder of Psychoanalysis Whose 100th Birthday Anniversary is Now Being Noted*

# THE JEW IN FREUD

By ALFRED WERNER

quote his biographer, Dr. Jones, who knew him intimately, Freud "felt himself to be Jewish to the core, and it evidently meant a great deal to him." Like his father, he was very fond of Jewish jokes, and often told them in his writings, and in private conversations.

He was very sensitive to anti-Semitism, and disliked a passive attitude towards it on the part of his fellow-Jews. His father once told the twelve-year-old boy that after a Gentile had knocked off his new fur cap into the mud and shouted at him, "Jew! Get off the pavement!" he had picked up his cap and withdrawn. The boy was acutely disappointed. As a mature man, Dr. Freud repeatedly faced anti-Semitic crowds with great courage, with a stern, scowling expression on his face that made them give way before him. It was his early associate, Dr. Josef Breuer, who told Freud that behind his mask of shyness he was concealing "an infinitely bold and fearless person." Freud commented on this remark as follows:

"I have always believed that of myself, but never dared to say it to anyone I have often felt as if I had inherited all the passion of our ancestors when they defended their Temple, as if I could joyfully cast away my life in a great cause."

Though he was occupied completely with his work—his private practice, his lectures at the University, his writings—Freud did not fail to note such disquieting symptoms of brutal anti-Semitism as the Dreyfus case in France and the anti-Jewish stirrings in the era of Burgomaster Karl Lueger. He envied those who were privileged to live in the relatively liberal atmosphere of Berlin, and he envied, in particular, his two half-brothers who had moved to England when he, Sigmund, was still a child, and were able to rear their children there.

It did not surprise him that the Austrian state officials made it difficult

for him to make headway in his academic career, but it shocked him that the Swiss psychoanalysts who joined his group were not devoid of prejudice, and that his Viennese disciples, all of them Jews, were unduly suspicious of the Swiss. He said, repeatedly, that it was the influx of the Swiss that had removed from psychoanalysis the danger of becoming "a Jewish national affair," and he begged his Austrian friends to be tolerant, especially to C. G. Jung, who he hoped would be his successor and heir:

"My opinion is that we Jews, if we want to cooperate with other people, have to develop a little masochism and be prepared to endure a certain amount of injustice. There is no other way of working together."

How different this attitude was from the earlier one, from Freud's resentment of his father's cowardly attitude to a Gentile persecutor. But Freud was very fond of Jung, whom he treated as if he were his son—the same Jung who not only left the Freudian movement after a few years and thereafter bitterly attacked certain of Freud's theories.

Freud was opposed to any sort of nationalism, including Zionism, yet in 1917 he could not help writing to his friend, Karl Abraham:

"The only cheerful news is the capture of Jerusalem by the English and the experiment they propose about a home for the Jews."

He did not participate in any Zionist activities, nor, for that matter, in any other Jewish activities, but he was a

loyal member of the B'nai B'rith Lodge. In 1926 this lodge celebrated the seventieth birthday of its illustrious member. Freud, too sick to attend the meeting, sent a message which contained the following notable sentences:

"What bound me to Judaism was, I must confess, not belief and not national pride, for I have always been an unbeliever and have been reared without religion, though not without respect for those requirements of human culture called 'ethical.' Whatever national pride I have I endeavored to suppress, considering it disastrous and unjust, frightened and warned as I am by the example of what national pride has brought to the nations among whom we Jews live.

"But there were other considerations which made the attractiveness of Judaism and Jews irresistible — many obscure forces and emotions, all of the more powerful the less they were to be defined in words; and also the clear consciousness of an inner identity in common with yours, of a common construction of the soul. And soon there was added to this the knowledge that only to my Jewish nature did I owe the two qualities which had become indispensable to me on my hard road. Because I was a Jew I found myself free from many prejudices which limited others in the use of their intellect, and, being a Jew, I was prepared to enter opposition and to renounce agreement with the 'compact majority.'"

There are numerous references to Jews and Judaism in Freud's scientific writings. They are beyond the scope of



*Freud as a Young Man*

this article because they cannot and must not be isolated or treated without reference to his theories. We may, however, note that Freud branded religion a "delusion," since its tenets were in conflict with reality. In 1930 he wrote, in "Civilization and its Discontents":

"When a large number of people make the attempt together and try to obtain assurance of happiness and protection from suffering by a delusional transformation of reality, it acquires special significance. The religions of humanity must be classified as mass-delusions of this kind. Needless to say, no one who shares a delusion recognizes it as such."

Inevitably, these views have been attacked violently by spokesmen for the major creeds, while "Moses and Monotheism," Freud's last completed work, not only antagonized many a pious Jew, but was also rejected by leading Biblical scholars and Egyptologists. In it, Freud claimed that (1) Moses was not a Hebrew but an Egyptian, probably of aristocratic birth; (2) the Israelites' monotheism was not an original contribution to mankind but a mere imitation and adaptation of the lofty Egyptian Adon cult; and (3) Moses was eventually murdered by the Hebrews, who resented the fact that this foreigner had imposed an alien religion upon them.

In 1939, the year when the book appeared, Freud was already living in London, a refugee from Nazi oppression. In

*(Continued on page 21)*

### Freud and Some American Colleagues



Left — William James, William Stern, Leo Burgerstein, G. Stanley Hall, Ernest Jones, Sigmund Freud, A. A. Brill. Above the head of William James can be seen Joseph Jastrow.

# THE WITHERING JEWISH COMMUNITY OF YUGOSLAVIA

By ADA PESSIN

**A**MIDST the security of a religious freedom guaranteed by constitutional law, 6,500 Jews in Yugoslavia, who comprise the remnants of a once rich, thriving community, are haunted by the question: "Are We the Last Generation?"

The upheavals of World War II, in which Nazi persecutions took the lives of 30,000 Jews in Croatia alone, plus mass departures for Israel, have brought the population to its present low number. The extinction—if it is to be—will be an ironic episode in Jewish history. It will be death by natural causes—destruction by assimilation.

The average age of the 6,500 Jews is 40 and over. Half of these have intermarried. Those who remember the traditions of Judaism—and those who care—are doing what they can privately to provide adequate religious training for their children through Jewish kindergartens, social groups in universities, or scholarships for teacher training in Israel.

Religious teaching, however, cannot be opposed to those ideas which are expounded in the secular classroom. In Yugoslavia, it is Marxist materialism. God does not exist. The whole growth of life is based on the Darwinian concept of man's evolution from the animal world. The idea of God was created by man when he was unable to explain the ordinary phenomena of nature.

Marshal Tito summed up the philosophy of his country to a group of visiting American scholars last year: "We believe in practical things . . . We take what we can see with our eyes and what has been empirically confirmed as good. We do not dig into books to see what they contain. But what we do find in books we use guidance in the dialectical approach of the issues. . . ."

The Jewish religion is presented as a historical and cultural study of a people from their tribal beginnings to the creation of the state of Israel. The Jews in Yugoslavia are considered as only one of the dispersed nationalities in this multinational country of Croats, Serbs and Slovenes. In each capital, Zagreb, Sarajevo and Belgrade, there are 1,000 Jews; the rest live in smaller communities of 50 or less.

The lovely, Roman walled city of Dubrovnik on the Dalmation coast does

not have enough Jews for a *minyon*. The unpretentious synagogue stands on Ulica Zudioska (Jewish Street), sandwiched between rows of houses in one of the steep streets off the Plaça, or main avenue. The torah and other religious relics are tended by Emilio Tolentino, a Sephardic Jew whose family brought them to Yugoslavia some generations ago. He spoke to us in Ladino, a mixture of Spanish and Hebrew which is the mother tongue of the former Jews from Spain and Portugal, as Yiddish is to the Ashkenazim of central and eastern Europe. The proportion of Sephardic to Ashkenazic Jews is 50-50, but there are no more separations of communities based on origin.

The central core of Jewish activity in the country is the Federation of Jewish Communities in Belgrade. Its function is mainly cultural. Religious groups are forbidden to act as instruments of political pressure against the government. The jailing of Cardinal Stepinac, for instance, occurred after he was accused of collaboration and interference during the German occupation.

Dr. Albert Vajs, president of the Federation, and professor of legal history at Belgrade University, told us that Zionism is inactive in Yugoslavia since anyone is free to leave for Israel whenever he so desires. However, in view of the defined boundaries within which religion functions in Yugoslavia, and the much broader scope of Zionist activity than the mere existence of a Jewish state, this statement undoubtedly stems from caution within those same boundaries.

Dr. Vajs said that there is no anti-Semitism in Yugoslavia and the attitude of the government is sympathetic towards Israel. Tito recently declared that Jews could choose freely whether to stay or go, and that they had the same right to build up their own state as did other peoples. (There are now 10,000 Yugoslav Jews in Israel—2,000 who were there before the war, and 8,000 who left after 1948.) Also, many government sources

contributed generously towards the Jewish community project of buying 51,804 trees to be planted in the Yugoslav section of the Martyr's Forest in Israel in memory of the Jews murdered during the last war.

But, even with this favorable attitude, Dr. Vajs is convinced that Judaism cannot exist in the diaspora, and the closer Yugoslavia moves toward a more democratic form of government, the greater the chances of assimilation. He feels this is true for America also. At the moment, there is a Jewish renaissance in the United States because of the persecutions of Jews in Europe under fascism and the revival of a Jewish state. But this cannot continue, since only 20% of the Jewish youth in America receive a religious education.

"Mere feeling without content cannot last long," he stated.

He feels that Jews in foreign lands must be given a sense of unity within an adequate and flexible framework. Part of the answer would lie in such an organization as the World Jewish Congress, through which Jewish representatives from all countries can meet and discuss patterns of thought and action. The rest depends upon the education of the country's youth in the dynamic traditions of the Jewish religion.

The main positive motivations for the Jews in Yugoslavia is their attachment to Israel. "Israel's own problems regarding religion are now too difficult, but in 20 or 30 years Israel will become the intellectual center of Jewish life for the whole world," he said.

Yugoslavia, meanwhile, has thrown down the invisible gauntlet before its Jewish population. It does not seek to disturb the function of organized religion, but only to sap its spiritual vitality. The authorities realize the futility

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*Periodically the REVIEW reprints outstanding articles which have appeared in its pages. Dr. Rabinowitz's profile of Rashi, which was published in 1940, on the 900th anniversary of the great scholar's birth, is presented again at this time, when the world notes the 850th year of his death.*

**S**OLOMON YITZCHAKI (the son of *Yitzchak*, Isaac) whose name in the usual Rabbinic manner was contracted to "Rashi," was born at Troyes, Champagne, France, in 1040, and died in 1105. Later generations traced his ancestry to a long list of scholars. Historically, however, it is only known that his father was a man of piety and learning and that his maternal uncle, R. Simon the Elder, was a noted savant of that time.

Because of the importance of the man, posterity invented many legends concerning him. We must, therefore, differentiate between the legendary Rashi and the real Rashi. To the legendary Rashi future generations attributed certain miraculous experiences. The legendary Rashi was the recipient and the dispenser of miracles. The real Rashi was a simple and modest individual to whom such miraculous deeds were foreign, and, probably repugnant.

We have but meagre details of the events of his life. All that we know is that he married at an early age and then left his native town to study at the Rabbinical schools of Worms, Mayence and Speyer, in the Rhineland. "In want of bread, denuded of clothing and fettered by matrimony," are Rashi's own words descriptive of the conditions of his student days.

In 1064, at the age of twenty-four, Rashi returned from the Rhenish Talmudic schools and settled permanently in the town of his nativity, Troyes. Even as a student, he had established his reputation as a profound scholar, and was respected by his colleagues and honored by his distinguished teachers. Rashi's fame began to spread throughout northern France and Germany. For a livelihood, he pursued the calling of vintner. Champagne, from time immemorial, was a great wine country. Like any ordinary citizen of his town, Rashi engaged in the cultivation of grapes and prepared wine for

## *The Story of the Famed Rabbi of Troyes Who Influenced Christian As Well As Jewish Religious Thought*

# THE IMMORTAL "RASCHI"

By DR. E. N. RABINOWITZ

market. To receive remuneration for any ministerial duties was then considered contrary to the spirit of the Jewish law.

Rashi's fame attracted many pupils to his newly founded academy at Troyes. The method he pursued with his pupils, as reflected in his great commentaries, was simple and direct. No philosophical flourishes, no dialectics, no searching after hidden and abstruse meanings was contained in his teaching. He created no unnecessary difficulties in order to display his acumen and erudition. He explained the passages of the Talmud as he knew them and was not ashamed to indicate to his listeners that a certain passage was to him obscure and unexplainable.

Thus he passed his years quietly at his work and at his study. The serenity of his later years was however marred by the great catastrophe of mediaeval Jewry, the first crusade of 1096. This calamity did not affect so much the Jews of Champagne but it brought utter destruction to the Jewish communities of the cities of the Rhineland. Rashi, undoubtedly having lost many friends and disciples during the massacres, was very much affected by these events. It is, perhaps, then that he composed a number of penitential hymns, "Selihot," as they are termed in Hebrew.

The personality of Rashi, as far as we can judge from his writings, and from what we can gather from the writings of his pupils and successors, was exceptionally noble. Kindliness, humility, directness and extreme piety were his outstanding virtues. As an example of his humaneness, we may cite the following decision rendered by him: "If during the prayer after meal," he wrote, "one interrupts oneself to feed an animal, one does not commit a reprehensible act, for one should feed one's beast before taking nourishment." His kindliness is exemplified in his attitude towards the apostates, who returned to Judaism after fear of the torture and the sword of the first crusade had abated. These poor people were condemned by the Christians and

rejected by their own brethren. When Rashi was apprized of their flight he rose heroically to protect these unfortunates. "Far be it from us," said he, "to reject those who have returned. . . . They acted through fear of the sword and lost no time in returning to Judaism."

A complete appraisal of the works of Rashi are, doubtlessly, beyond the limits of our scope. Their greatness is unquestionable, their usefulness without doubt. One must remember that Rashi was above all a commentator, and as such he, perhaps, has no peer in the annals of history. Neither in Hebrew lore nor in the domain of the classics do we find commentators whose directness, terseness and precision equal those of the Rabbi of Troyes. This is a fact, particularly true of his Talmudic commentary. One word, one nuance, often clarifies and gives an entirely new coloring to a difficult passage.

Rashi's commentary on the Talmud is a masterpiece has never been questioned. His Bible commentary, on the other hand, has not been so universally accepted, of late. There are those who argue that he could have enhanced the usefulness of the Biblical commentary by restricting himself to literal interpretation, known in Hebrew as "Pashat." It is even reported that when Rashi was an old man he confided to his grandson, Samuel ben Meir, that it was his intention to revise his commentary so that it would be more in accordance with "Peshat." Illness and his subsequent death prevented the fulfillment of this wish. But it was this very shortcoming which gave Rashi's Bible commentary its popularity among the Jewish masses. These very Midrashic interpolations add beauty and charm to his interpretations. The Jew of bygone days, upon reading his Bible as explained by Rashi, was transported from the world of fact and reality to an idealized sphere. This explains why the Jew accepted Rashi's Bible commentary above all others. The Jew, persecuted and harassed,

turned to the sacred books, and in Rashi's rendition of the text found solace and satisfaction.

Because of his interpretations of the two major literary productions of the Jew, Rashi may be said to have wielded a greater influence on the evolution of the Jew than any other mediaeval scholar. At a very tender age many Jewish boys began to be instructed in the Holy Writ together with the Rashi commentary. Shortly afterward, the same boy would commence some easy passage of the Talmud, again with the commentary of Rashi. As the boy grew up to manhood he continued to peruse his Rashi either as a layman in his weekly reading of the Scriptures or as a scholar to obtain a fuller understanding of a difficult passage in the *Gamara*.

The French Jew lived in barren surroundings. There was no culture deserving of that name in the Christian world of Rashi's era. The little there was of it was cast in the dry form of mediaeval Latin and was encrusted with a thick coating of ignorance and superstition.

The Jew of France and Germany, because of the lack of favorable cultural environment betook himself to a more intensified study of the Talmud in order to satisfy his mental craving. Rashi, therefore, appeared on the scene at an opportune time.

It appears the bases of Rashi's commentaries were laid in the classroom. As he expounded point after point in Bible and Talmud, he put his explanations in writing. His method with his pupils is illustrated in the published edition of the Rashi commentary. Every passage of the text was discussed and explained. These comments were written down and revised a number of times so that there are at least four recensions of the text of Rashi's commentaries. It is important to note that not all that passes as Rashi's commentary in the printed text of the Talmud is actually the product of his hand. Some few tractates attributed to Rashi are actually the work of some of his successors. He directed the way, however, and fixed the method of Talmudic comments.

After the almost thorough destruction of the German communities by the crusaders, it was through Rashi's prestige that the Center of Jewish studies was

transferred from the Thimeland to Champagne, where it remained for several generations. The successors of Rashi, to a great extent his descendants or relatives, were all men of fine learning and devoted to the continuation of the work begun by their great master.

Rashi was not blessed with a son. But

he was very fortunate in his sons-in-law, who were learned men, and still more fortunate in his grandsons, the sons of his daughter, Jochebed. The older of the two distinguished grandsons was R. Samuel ben Meir, generally known as the Rashbam. Samuel was a capable excogitator whose excellent commentary to the Scrip-

## RELIGIOUS DISPUTES IN ISRAEL

By BERL KORALNIK

**R**ELIGIOUS forces, Israeli archaeologists and the government Tourist Department have become involved in a dispute over the burial place of Maimonides in Tiberias, and the conflict may yet end up in the United Nations.

The basis for the conflict was laid when the Tourist Department suggested that the site of the Rambam's grave be cleared from the other graves surrounding it to enable the tourists to visit the shrine more easily. Archaeologists agreed to transfer the other remains, and declared them Romans, since the coffins carried Roman insignia. Accordingly, the work began.

At that point, a number of important rabbis demanded that the project be stopped, claiming that Jews—and even sages—were buried in the Roman coffins. They explained that such burial was common practice at that time. These rabbis, headed by Tel Aviv's Sephardic Chief Rabbi Yitzhak Toledano, a native of Tiberias, asserted that when the Sanhedrin came to Tiberias, rabbis and pupils were buried on the western slope of the Tiberias mountains. Rabbi Toledano also stated that a well-known Arab scholar, who was a contemporary of the Romans, had left a record to the effect that Maimonides had asked to be buried "among great Jewish leaders." It was for this reason, the rabbi continued, that his remains were taken to Tiberias. Archaeologists of the Hebrew University continued to maintain that the coffins are not those of Jews, but they agreed to halt the work temporarily.

At this juncture, religious zealots from Jerusalem—members of the extremist ultra-Orthodox Neturei Karta sect—dispatched a special delegation to Tiberias. The Neturei Karta group now stands guard at the burial site, effectively preventing excavation. The zealots even

say they will approach United Nations truce officials, since the matter involves the "safety of a Holy Place."

Deputy Minister for Religion Zorach Warhaftig told a Knesset committee that the Chief Rabbinate has decided that the work of clearing the tomb area is not a desecration, "since there are no Jewish remains there."

A dispute touched off another heated argument this time in the Knesset. It carried a hint that unless a new way out is found, the whole question of rabbinical control of marriage in Israel may be reviewed. The controversy—as to whether members of the Karaite sect may marry Jews—was raised when a rabbi refused to grant a license for such a wedding recently. The Karaites are a Jewish sect which rejects the entire rabbinical tradition.

The question arose in the Knesset when a Mapam deputy, Ama Talmi, demanded a parliamentary discussion and decision on the problem. Replying to the question, Rabbi S. Warhaftig explained that since it was only a procedural matter, if the Karaite in question would petition a rabbinical court, it would be only a matter of a month or two before a decision could be handed down.

Prime Minister David Ben Gurion then rose and indicated his dissatisfaction with the reply. He noted that while the reply was formally correct, it provided no answer to the basic problem, since "It is unimaginable that Karaites are not a part of the Jewish people, and a large part of the nation will not agree that a Karaite Jew should not be permitted to marry a Jew who adheres to the rabbinical tradition. The Prime Minister then sounded the warning note when he reminded the deputies that "The State makes laws and the State can change laws."

tures may be found in many editions of the Hebrew Bible. He also wrote commentaries on the Talmud, partly found in our printed editions. His Talmud commentaries do not measure up to his grandfather's work in terseness, directness and clarity. Even more distinguished than Samuel ben Meir is his brother Jacob, generally known as Rabbenu Tam.

The followers of Rashi are known as the Tosafists. Rashi's commentary became the accepted product of that nature and was known as "Ha'kintros," the commentary. The word Tosafist is derived from the Hebrew word Tosefchos, meaning additions. The men occupied in this work were interested in introducing certain comments and additions to the Talmudic discussion. Often they differed in their conclusions from Rashi, their spiritual master. For a period of a century and a half Rabbis continued to produce these additions. Our printed text of the Tosefchos, contained in almost all editions of the Talmud, is a collection culled from the pens of many authors and brought to its present form in the thirteenth century.

The influence of Rashi, partly through the excellence of his literary productions and partly through the devotion of his pupils and successors, spread rapidly. In spite of the difficulties of travel and traffic in the mediaeval world of the twelfth century, it is noteworthy that Rashi was known and studied in Provence and in Spain a half century after his death.

France did not continue to remain a gracious haven for the Jews. Persecution followed persecution and one expulsion succeeded another at frequent intervals. Suffering brought the Jew to a more intensified study of the Torah and Talmud. In escaping from one European land to another they carried with them their only consolation, their holy books with the commentaries of Rashi. The result was that their understanding of the Holy Scriptures and the Talmud was highly colored by the explanations he offered. But this was not all. When Rashi set to prepare his great commentary on the Talmud, he made a strong effort to obtain a correct and logical text. He made use of the Talmud texts by R. Gershun and his teachers. Often he differs with these authorities and presented his own suggestions. Many of Rashi's corrections and emendations, in the course of time,

were incorporated in the text of the Talmud. Thus, Rashi's reconstructed text became the basis of our Talmudic text as found in our printed editions. Rashi's readings of the Talmud, though they may not be always authentic, are often more logical than the text presented in the manuscripts of the Talmud.

The popularity of Rashi's commentary on the Scriptures was so great that no other was the subject of so many explanations and super-commentaries. But Rashi's influence was not confined to the Jewish world. In the fourteenth century, Nicholas de Lyra, a Christian savant, made extensive use of Rashi's Bible commentary. Nicholas de Lyra's work exercised a great influence over Martin Luther, and thus the work of the mediaeval Rabbi of Troyes left its imprint on Luther's translation of the Old Testament and indirectly on later translations. Partial Latin translations of Rashi's commentary were attempted from time to time, and a complete translation by Breithaupt was published in 1770.

There is another interesting aspect of Rashi's work. In his eagerness and zeal to make himself clear to the students of his time, Rashi explained difficult words in the vernacular of his native France. Mediaeval French was his spoken tongue. The number of French expressions is quite large. These French glosses, (termed by Rashi *la'azim*, the plural of *la'az* meaning strange language) were made the subject of special study. They constitute one of the most perfect collections of mediaeval French words. Leopole Lunz, the pre-eminent pioneer in the scientific study of matters Jewish, first called attention to the importance of these Rashi glosses and of their value in the study of French philosophy. At a later time Arsene Darmestetter, famous Franco-Jewish philologist, compiled notes on these glosses, first published in *Revue des Etudes Juives*, the French *Jewish Review*. Reprints of these were published posthumously in 1909. Darmestetter's notes on the Talmud glosses, with many additions and comments by the late Prof. David S. Blindheim, were published in 1929. Additional material from the pen of Prof. Blindheim was published posthumously in the Johns Hopkins University Studies, 1935.

More than eight centuries have elapsed since the death of the great commentator.

Men have come and gone; empires have arisen and fallen; the Jews as a people have passed through many vicissitudes and experienced many metamorphoses. But the fame of Rashi has not been dimmed. Rather it has grown with the ages. For as long as the Jew will study the Talmud, the commentary of Rashi will be utilized for its full understanding. Without Rashi the Talmud would be to us a closed book. This is the secret of his greatness and his fame.

The Jews did not raise monuments in memory of their heroes. In the first place, it was against their faith, and in the second place the Jew was a wanderer who never completely felt himself at home. Mankind only sets up monuments when it is sure of its place, settled in its domicile. But for nineteen centuries, the Jew, except during short periods of time, never felt the security and safety essential to the creation of permanent memorials to his great ones. There is nothing, therefore, to mark the burial place of Rashi. But he is in no need of monuments nor even of tombstones to indicate the place of his burial. His works and the purity of his life, the esteem with which he was regarded by generation after generation of Jews are his memorials.

## **SUCCESSFUL ISRAEL BOND CAMPAIGN**

The Israel bond campaign is doing extremely well this year. Dr. Joseph Schwartz, who is directing the campaign, will have a very optimistic report to present to the Board of Governors when it meets soon. He has just returned from a visit to Argentina where he was quite successful in arranging for the sale of Israel bonds. Argentine Jewry has responded generously to his call and since there no longer are currency restrictions in Argentina, this response will bring Israel a substantial sum. There is also a very good response in Mexico and other countries on the American continent.

In the United States, the bond drive will be intensified during the next two months, after the United Jewish Appeal drives are completed in most of the communities. The perfect cooperation in timing of campaigns which now exists between the Israel Bond Organization and the UJA has proved beneficial to both, and to the Jewish communities.

*The article below presents the philosophy on peace organization by Mr. Rottenberg, who has given a lifetime of thought to the world's welfare.*

## AN ARMY FOR PEACE

By SAMUEL ROTTENBERG

**W**HEN President Eisenhower appointed Harold E. Stassen as Special Assistant for Disarmament, the people of the United States were more than surprised. They were elated. After years of foreboding, hope appeared. Where every political analysis had contained a hint and sometimes a forecast of war, now an accent was put on peace.

It was only a beginning. But "hope springs eternal. . . ." Perhaps this seed could be nourished to a universal growth, so that the fear of war could be abolished.

Disarmament is not an idle dream; it is a reliable aspiration. But disarmament is not to be had by wishful thinking. It must be planned and fought for. It must be soundly based. The foundation of disarmament must rest on dissolving the fear of war.

Fear of war is a state of mind. It leads increasingly to bigger armaments. An ever present danger of enormous armaments is the temptation to put them to use. The suggestion of preventive war may be a result.

In an armament race both sides think the same way. The greater the competition for arms, the greater the likelihood that one side will start a preventive war. Shortly before Hitler began World War II he told the French ambassador to Berlin that he "couldn't afford to wait."

Mr. Stassen's appointment as Special Assistant for Disarmament was taken as a harbinger of hope because its accent was on peace. But at best it is like a doctor's treatment of a symptom rather than a cause.

### PEACE EFFORTS MUST BE POSITIVE

The age-old aspiration of beating swords into plow-shares never progressed because no effort was ever made to implement it. Every international design for peace has put emphasis on preventing war, not on furthering peace. There is a difference. The International Peace Conference at the Hague in 1899 was preoccupied with making war less brutal. The 1907 Peace Conference at the Hague sought mainly to further the use of ar-

bitration. The failure of the League of Nations after World War I has induced a fear in some that the United Nations would repeat the pattern of failure.

No person subscribing to a moral standard would reject an international effort aiming to prevent war. But the question obtrudes: can any such negative effort succeed?

History offers no hope that an organization can win a negative goal like the prevention of war. Nothing in current international relations suggests that history will not repeat itself. The reason to expect failure in preventing war is that the emphasis is in the wrong place.

If war is to be averted peoples must fight for peace. Not to fight with bombs, but to fight with the heart and mind.

Such fighting never has been tried. There has been a yearning for universal peace since the Biblical Prophets put the thought of it into the minds of men. But there has been no organization for it. The best that nations have been able to do has been to hold peace conferences like those at the Hague a half-century ago, or organize bodies such as the League of Nations and United Nations. That best has not been good enough.

Nations ought to be able to organize for peace as earnestly and thoughtfully and carefully as they organize for war. They can do this without *disorganizing* for war. It would be folly to strive only for peace and neglect to prepare against attack from a nation not devoted to peace.

Peace through strength is a road toward a warless world. But to obtain such peace the emphasis must not be on strength. Rather, it must consciously be on the advantage of idealizing peace.

In such an endeavor no room is allowed for deception. A nation building for peace would have to be on guard against a nation using peace as a weapon. Europeans remember how from 1870 on, virtually every German enterprise in France or near the Franco-German border, served a two-fold aim: to prosper in peacetime, to serve the German war machine in wartime. Such chicanery makes impossible an honest pursuit of peace. At best, it is a snare.

Peace on the Russian model is a different kind of snare, probably intended as a vitiating force. An honest peace aim can hardly exist, much less flourish, where democracy is not established.

Only in an atmosphere of freedom, as in the United States, does the opportunity exist to pursue peace as a realizable aspiration. Even here it cannot be easy, because "war is in the air." Even the most peace-minded Americans might hesitate to fight for a positive peace for fear lest the pursuit of peace might weaken a national resolution to remain ever free.

### COULD PEACE BE PART OF A DIVINE PLAN?

Occasionally a written or spoken commentary contains the suggestion that the United States has a divine purpose, as if to say that God created this nation to serve as an example to other nations. The wish to believe this is great, because no other nation has succeeded in building the happy and prosperous conditions prevailing here. How could there have been achieved what has been achieved except with God's care?

No hurt is done to non-Americans by so believing. Much good might be done were Americans to believe also that divine leadership might show the way to an organization leading to universal peace. It would be the capstone to the unique structure this country has built under God and the Constitution.

If the United States has a divine purpose, it cannot meet its obligation by delegating all responsibility to the United Nations. Though the U. N. organization is better than the vacuum which would exist without it, it is not powerful enough to depend on as an instrument to prevent war. Its negative aim will not permit it to be forever successful. There must come into being another organization, an unrelated one, even though it would seek a comparable goal.

### A VOLUNTEER ARMY FOR PEACE

This must be a volunteer movement of individuals. It must fire with a crusading zeal large numbers of persons who would

aim to enthrone peace. They would constitute an Army of Peace. All who joined this army would do so because they wanted to belong. There would be no compulsion, neither prior to enlistment nor after. *Service through love, rather than obedience through fear, would make the Army for Peace unique.*

The worst criticism which can be made of the thought of an Army for Peace is that the idea is impracticable—idealistic to the point of futility. But such criticism is not valid; the idea has never been tried. It is worth trying. Any proposal leading to the abolishment of war is worth trying. The greatest difficulty to be met by an Army for Peace would be met at the start. Ignorant or malicious people, or both, would attack this Army as subversive. Courage and fortitude would be needed to withstand such onslaughts. There also would be a financing problem until the Army for Peace could finance itself from dues or contribution. Both problems could be well met if one of the educational Foundations agreed to become a sponsor. The Army for Peace should be an appealing project for such a Foundation. To educate for peace is a pre-eminent goal. The need for peace never was greater; conditions for achieving it, perhaps never more promising.

In the United States, the freest democratic nation known in many centuries, most people fear war. When the country seems to drift toward it, as occasionally has been the case in the last few years, there is a feeling of helplessness: as if to say, what can anyone do! At such times even Representatives and Senators seem to be tongue-tied, lest they say something damaging.

Americans yearn for peace. Given the opportunity, they would register their feelings as they usually do when talking over the back fence or at the luncheon table.

The desire for peace needs to be organized just as the preparation for war does. The two do not cancel each other out. But neither one should dominate the other.

President Eisenhower made a beginning when he named Mr. Stassen as an Assistant for Disarmament. But better progress would be made were he to name him a Secretary of Peace. Then peace would have a Cabinet spokesman, one who

could examine every proposal for its effect on peace.

Even more important is the participation of Americans. Our young men must go in the armed services. That need may continue for a long time. It surely will continue until the climate of international thinking changes. An Army for Peace is required to bring about this change. Under sponsors of integrity, people would express the yearning deep within them and enlist in the Army for Peace. All applicants would be accepted, including the halt, lame, and blind. There would be no tests for or conditions of membership. All desiring peace would be welcome in the Army for Peace.

### THE PEOPLE WANT PEACE

No proof is needed to know that the overwhelming majority of people desires peace above all else. The question then is, could an Army for Peace achieve what is so greatly desired?

In the United States alone an Army for Peace might easily grow into millions of men and women. Every church, every synagogue, every meeting place could serve as a location for registration. Chapters could be formed on many and varied levels: educational, religious, fraternal. All would be wanted. The membership fee could be so low as to be a virtual invitation.

The Army for Peace would require no equipment except a big heart, a love of mankind, and a desire for peace. Such things do not cost money.

By itself an American Army for Peace could not prevent another nation from going to war. But an American Army for Peace would exert an irresistible attraction the world over. Other nations would form similar armies. They would compete, and their competition would advance the common aim. Each would be competing for the same end: to make peace secure.

The atom and hydrogen bombs have made us more fearful of war than ever before. This fear is a terrible danger, for it may provoke conflict. But it also is an invitation to organize for peace. If the opportunity is neglected, a long time may pass before it is again offered, if ever.

If there were an American who could articulate the feelings of the people, organizing for peace might not be necessary.

But there is none such, at least not in high places where his voice might be heard. Yet nearly everyone instinctively feels that among the people there is a surging eagerness to maintain peace.

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A way to do this will be to establish this Army for Peace. It would be a positive declaration of what people want, a willingness to stand up and be counted, an earnest of the individual's thought concerning the gravest question likely to affect him—peace or war.

The United States is the right place to form the first Army for Peace because in the 1770's the democratic approach to vital questions gave our people the distinction of leading the march on freedom's road. If we are the first to form an Army for Peace our leadership would be irresistible to others.

Then perhaps it could be truly said that the United States has proved to be a divine example among the nations.

### ISRAELI ART AND SCIENCE PRIZES

**T**WELVE men and women distinguished in the sciences, arts and letters were honored at the fourth annual presentation of the Israel Prizes in Jerusalem on Independence Day.

The Prizes were awarded by the Minister of Education and Culture, Mr. Z. Aranne, to outstanding personalities in nine fields. The Theatrical Art prize was presented to Miss Hanna Rovina, of the *Habima* Players, for her recent performance in "Medea." Dr. Yigael Yadin, former Chief of Staff of the Israel Defense Forces, was awarded the Jewish Studies prize for his book, "The War of the Sons of Light and the Sons of Darkness." Professor Naftali Herz Tur-Sinai of the Hebrew University was honored for his work in Bible scholarship and Semitic philology.

The prize for *Torah* Literature was presented to Rabbi Yehezkel Ben-Mordecai Abramsky for his book, "*Hazon Yehezkel*," while the Belles Lettres award was presented to Gershon Schoffman for his collected short stories. The Children's Literature prize was received by Mrs. Miriam Yalan.

*The following article, written by a member of a Center family about her late father, is a charming and moving story that recalls the lives of the immigrant settlers and the communities they helped to establish, which in turn became so valued a part of the United States.*

## *He Came to This Country, Lived Usefully and Left Treasured Memories*

# MY FATHER

By PAULINE BLOOM

**M**Y FATHER was an orthodox Jew, a first generation American, a simple, gentle man.

He had a flair for words, music and laughter, for the wry, bitter-sweet Jewish humor that is compounded of philosophy, courage, a realistic awareness of the odds against which one struggles, and an affectionate appreciation of human foibles. His stories never had any sting. My father glowed with a love for life and people, and he himself was a happy man.

There are so many stories—from way back as far as we can remember. There was the story of the bundle.

Mrs. Pomerantz was a widow, a blouse finisher, who moved from lodging to lodging with her small cardboard valise. Wherever she went she boasted that her household goods were too bulky for a hall bedroom. Where did she store them? With us. Year after year she would arrive on Friday afternoon with a package to tuck in to the huge bundle tied in an enormous white sheet, that sat like a bloated monster in a corner of the children's room.

She would have her glass of tea with lemon and raspberry jam, and the cookies, and tell my mother of her many offers of marriage, none of them quite good enough. Then she would allow herself to be coaxed into staying for dinner, which on Friday night was the works—gefulte fish, chopped liver, chicken soup, chicken with trimmings, dessert, and then, after the dishes were cleared away and the smaller children put to bed, fruit and nuts and more tea with lemon and raspberry jam and more cookies. This was the time when other friends and neighbors dropped in, and there was much talking and laughing and singing. Wherever my father was, there was talking and laughing and singing.

Mrs. Pomerantz's bundle grew and grew. As her prospects for marriage diminished, her compulsion to prepare for that happy event grew stronger. Every other week she would tie a fresh white

sheet around the bundle and it bulged more and more rudely out of its corner until it threatened to fill the room. It didn't even occur to anyone that it was an invasion of our comfort and privacy. Mrs. Pomerantz needed some place to keep it, so there it was.

In those days my father had what he laughingly called his "Custom-Tailoring Establishment"—a cleaning and pressing shop. He worked from seven in the morning until ten at night. When he went upstairs for meals one or two of the children would mind the store. My father knew all his customers and he never used tickets or receipts. Our instructions were to accept what came in and deliver what was asked for. The customer himself would pick out his clothes from the long racks. Payment? Most of the customers knew the prices, and if they didn't that could be straightened out later.

One day when I was in charge a tall dark man came in for an overcoat and two suits, which he selected most carefully. He gave me two dollars and disappeared. Of course the clothes weren't his. Did my father change his way of doing business and plant the seeds of distrust in my mind? "It's better to trust people and lose once in a while than to be always suspicious," he said. We went right on giving clothes to whoever claimed them. And never had another "mistake."

The same principle was applied to charity. "A person asks—you give." When we children were small, our kitchen walls were lined with *pushkes*, small tin coin boxes left by various organizations and individuals, some of which were undoubtedly legitimate. However lean the times were, both my mother and father were constantly dropping contributions into the ugly little containers. When the children grew old enough to object to these wall decorations on aesthetic grounds, they were kept in a drawer, but the giving continued.

Periodically, bearded old patriarchs came around to collect the money along with a glass of tea and whatever goodie happened to be in production at the time. It was a most uneconomic system, and one that invited inaccuracy, but my parents couldn't be budged. "The old man has to be paid for climbing up and down so many stairs. What other kind of work can he do? We must support him as well as the charity."

Or women would knock at the door and tell dreadful stories of families which were dispossessed, left destitute by fire, bereaved by death, or ravaged by illness. They would open their huge bags wide and start blessing us. The collections were always for someone else—for nameless, faceless people, who lived near enough for us to feel a neighbor's responsibility, and just far enough so that my busy mother couldn't run over herself with a pot of borsht and some home baked bread. Even when the story was so weak that it elicited sharp questions from my mother (my father never questioned anyone's good faith), the giving was a matter of routine.

"You can't take a chance," my father would say. "It's better that some money should get into the wrong hands than that I should say no when my help is needed. A person asks—you give."

Many years before rent controls, my father bought an eight-family house in Brownsville. He didn't discover until after title was passed that the tenants were preparing to strike. My father met the ringleader on the stairway, a hot-tempered little coat-presser who wanted the immediate annihilation of all landlords and bosses. "So you're the new landlord! You come to collect our last drop of blood!" he declaimed.

"I don't want your blood, Mr. Nadell. Let's sit down and talk things over. We'll get along."

My father and a tenant committee sat around Mr. Nadell's kitchen table, and

went down the list of the tenant's demands, to which my father added a few of his own as he looked around at the neglected equipment. Mr. Nadell banged the table with his fist. "Rachel, a glass of tea for the landlord! And bring out that honey cake you've been hiding!"

Mrs. Nadell, it developed, was preparing for her eldest son's bar mitzvah. There were hordes of relatives on both sides of the family, some of them critical of her talents as a cook. She had made three batches of honey cake, only one of which was *geruten*, (completely successful), and now her husband had made her secret public, and, compounding insult and injury, was demanding that she serve her solitary success to the landlord of all people. She let Mr. Nadell have it.

My father attributed Mrs. Nadell's lack of success to the stove, which now had to be added to the list. But the party was an immediate problem. We had two stoves at home, one in the kitchen and one in the basement party room, and my mother was a superb cook. Why shouldn't Mrs. Nadell avail herself of all three?

Of course she had to be coaxed. But all through the following week both our ovens were constantly going, and my mother outdid even herself with enough sponge cakes, and honey cakes and strudels and nut cakes and almond slices and *eingemachts* to satisfy even the husband's side of the Nadell family. My parents flanked the Nadells at the head of the T-shaped table, and after Jakey had shouted out his announcement, "Today I am a man," and received the inevitable shower of fountain pens, Mr. Nadell made a speech in Yiddish to this effect:

"Ladies and gentlemen, the millenium is here. You see before you the lion and the lamb breaking bread together. Here at my table—my table mind you—sits my landlord."

Twenty years later the Nadells came to my father's funeral and told this story.

Before the depression my father was a moderately rich man—on paper. But the depression swept everything away and left nothing but a tangle of debts on both sides of the ledger. My father would set out to collect rents and come home without money but with check stubs indicating payments for the tenants' electric and gas bills. Walking down Eastern

Parkway, he would steer my mother across the street when he saw someone coming who owed him money. "It tears at a man's heart to see a creditor whom he can't pay," he would say.

He had five daughters. No sons. No Kaddish. Among Jews of my father's generation, sons have a special value. Only a son has the duty of saying Kaddish for a dead parent. And my father had no sons. He never talked of it, but we knew how he felt.

As his daughters began to marry and produce families of their own, his heart expanded to welcome his sons-in-law and their families, and then the grandchildren whom he adored.

Next to his family, my father's great joy and pride was the Brooklyn Jewish Center on Eastern Parkway. "The Center makes my late years rich and sweet," he often said. Until the day he died he went there, morning and evening every day, to pray and to help others in every way he could.

Saturdays we all gathered around his table for mid-day dinner. He would come home from the Center with stories of what had happened that morning, the wonderful sermon preached by Rabbi Levinthal or Rabbi Kreitman, each one "a brilliant man." My father's English was not broken. Rather it was reshaped

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## MORE DEAD SEA SCROLLS

TWO Hebrew inscriptions were found during a ten-day archaeological expedition to Massada concluded recently. These were the first such writings found at the ancient Jewish fortress overlooking the Dead Sea.

Inscribed in black ink on a potsherd and on a fragment of papyrus, the inscriptions are written in the square script found on the Dead Sea Scrolls discovered in caves in the Judean desert in 1947. The finds, which date no later than 73 C.E.—when Massada was destroyed—constitute valuable evidence for the dating of the Dead Sea Scrolls themselves.

The potsherd contains two lines of script beginning with the name "*Haniah bar (or ben) Shimon*," followed by the word "*min*" (from). It is presumed that further deciphering will reveal a place name.

Further proof of extensive settlement in the Ein Gedi area was found by the archaeologists in a five-day survey following the Massada expedition. Some 30 persons were engaged in the exploration work, most of them volunteers from settlements who devoted their annual leave to this purpose.

The results of the explorations at Massada, which were conducted under the auspices of the Hebrew University, the Antiquities Department of the Ministry of Education and Culture and the Israel Exploration Society, were reported upon by Dr. Yohanan Aharoni, who headed the expedition. The first explorations at Massada, conducted last year, brought to

light the remains of a magnificent palace, dating back to the time of King Herod, at the beginning of the common era. The palace was located in the northern sector of the fortress in which Jewish forces made their final stand against the Romans in 73 C.E. The remnants of a smaller Hellenistic building on the summit of the fortress-hill, and a third "round building," were also found.

The cleaning up of the "round building" found last year revealed a natural sloping rock formation, surrounded by two concentric structures under which there is a plastered floor over nine feet in depth. The purpose of this structure is still an enigma, but it is hoped that further digging or similar finds on other sites will provide a solution.

Panelled frescoes of plants and flowers, which still retain their vivid colors, were found on the southern wall of the palace courtyard. Previous wall paintings found in the fortress were all of geometric designs.

Two rooms, which were found at the western wall of the palace, could be reached only through the ceiling. They are assumed to have been observation posts.

At Ein Gedi, the expedition found evidence of important settlements beginning from the First Commonwealth period (between the 10th and 6th centuries B.C.E.). The network of terraces, wells and canals is among the most extensive found in this country. A Jewish fort,

(Continued on page 22)

# STANDARDS FOR SYNAGOGUE PRACTICE

*At the Biennial Convention of the United Synagogue of America held last fall, standards for Synagogue practice were accepted and recommended for all constituent members of the United Synagogue. Because of the importance of these standards, the document is published here in full.*

## Preamble

Recognizing the responsibility of the congregation to teach Judaism by example as well as by precept, and

Moved by the desire to guide congregations in standards of conduct which exemplify and reflect Jewish tradition and values,

The United Synagogue of America, in convention assembled, adopts the following as some standards of synagogue practice:

## ARTICLE I

### BASIS OF AUTHORITY

#### Section 1

The United Synagogue of America recognizes the Committee on Jewish Law and Standards of the Rabbinical Assembly of America as its authority on Jewish Law.

#### Section 2

Each congregation shall look to its rabbi, by virtue of his election as spiritual leader of the congregation, as its authority on all matters of Jewish law and practice and as the interpreter to the congregation of the decisions rendered and principles established by the Committee on Jewish Law and Standards of the Rabbinical Assembly of America.

## ARTICLE II

### THE SABBATH

#### Section 1

The observance of the Sabbath being one of the basic tenets of Judaism, congregations shall require and enforce appropriate observance of the day on the premises owned or controlled by them, and at functions away from their premises which are sponsored by them.

#### Section 2

Receptions, luncheons, dinners and other functions held during the Sabbath on premises owned or controlled by a congregation or under its auspices on premises away from the synagogue, shall be conducted in a manner which will reflect the sanctity of the Sabbath day.

#### Section 3

Every effort shall be made to insure that all functions on the Sabbath shall be essentially spiritual in quality and purpose. Accordingly, entertainment or music which tends to mar the sanctity of the Sabbath Day shall be considered improper. Instrumental music for social dancing shall not be employed on the Sabbath.

## ARTICLE III

### KASHRUT

Recognizing Kashrut as another basic tenet of Judaism, congregations will take all steps necessary to insure proper observance of Kashrut at all functions on the premises of the synagogue and at functions away from the synagogue which are held under their auspices.

## ARTICLE IV

### PUBLIC FUNCTIONS

#### Section 1

All functions in the synagogue shall be viewed as means to furthering the teachings and values of Judaism.

#### Section 2

Weddings must be regarded as sacred ceremonies and care must be exercised during the ceremony not to violate the spirit or the letter of Jewish Law. Accordingly, photographing during the religious ceremony shall be considered improper.

#### Section 3

The meal served after a wedding or Bar Mitzvah shall be regarded as a *Se'udat shel Mitzvah* and shall be planned accordingly.

#### Section 4

Attendants at all religious functions shall be encouraged to dress modestly and in good taste, as is seemly in a House of Worship.

## ARTICLE V

### FUND - RAISING

#### Section 1

The United Synagogue recognizes that in the Jewish tradition the raising of

funds for a synagogue or for charitable purposes is in itself an act of sanctity and must therefore have the same spiritual quality as the ends to which the funds are to be employed.

#### Section 2

Congregations will accordingly not engage in fund-raising activities which are not in keeping with the spirit of the synagogue itself.

#### Section 3

Among fund-raising devices not to be employed are games of chance which are not solely of a social nature.

## ARTICLE VI

### MORAL DIGNITY

#### Section 1

In all programs of a congregation or any of its affiliates, proper regard shall be exercised for standards of conduct befitting a synagogue. The nature of the program to be presented, the selection of the person or persons participating therein, and all other matters relating thereto, shall be in accordance with this principle.

#### Section 2

In all announcements by the congregation or any of its affiliates, whether such announcements be to the members of the congregation or to members of any particular affiliated group, or to the public generally, the dignity of the synagogue shall be observed and maintained.

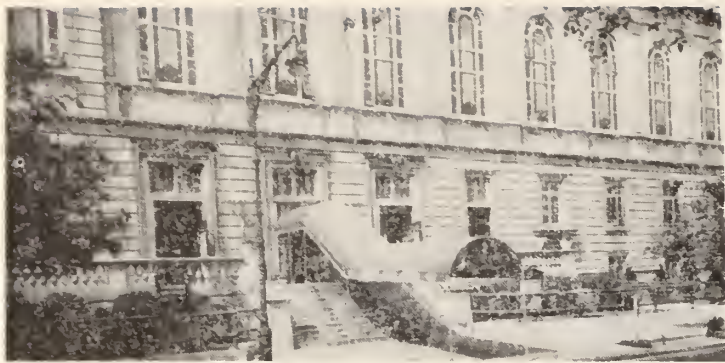
## ARTICLE VII

### RELATIONSHIP WITH OTHER CONGREGATIONS AND THE GENERAL COMMUNITY

#### Section 1

Where two or more congregations exist in one community, their relationship should be cooperative and not competitive. Each congregation should regard every other congregation, whether Conservative, Orthodox or Reform, as equally sacred. The differences in doctrine or observance which may exist between congregations should not diminish the respect due to a congregation dedicated to the service of God.

*(Continued on page 23)*



# NEWS OF THE CENTER

## Annual Baccalaureate Service For All Graduates June 16

Our annual Baccalaureate service to honor the graduates of our Center Hebrew and Sunday Schools and the members of this year's Consecration class, will be held in the main Synagogue on Saturday morning, June 16. Rabbi Mordecai Lewittes will deliver the Baccalaureate sermon. The graduates of all our schools and the members of the Consecration class are urged to attend these services which are held in their honor.

We also extend this invitation to all June graduates of colleges and secondary schools. Parents are cordially invited to attend.

The Sisterhood will give a special Kiddush in the social room for all graduates and consecrants following the services.

## Golden Age Club

The Golden Age Group, which made its debut at the Center on April 10th, has been making excellent strides and has gotten off to a remarkable start. The meetings are held weekly on Tuesday afternoons and are very well and enthusiastically attended. The programs have been quite varied and have included delightful readings in Yiddish from Sholem Aleichem's book of "Tevya" by Mrs. Julius Kushner; a musical program of charming folk songs by Miss Bluma Serns in Yiddish and Hebrew; an address and book review by Dr. E. N. Rabinowitz, the Center's librarian. With the aid of a Steering Committee, the members of the group are planning a number of interesting programs and outside trips to points of interest. The cultural type of program seems to be the predominating desire of all who attend. A very friendly atmosphere prevails throughout the meet-

ing as well as during the collation which follows. The following officers were elected: President—J. L. Horowitz; Vice-Presidents—Mrs. Schoenbrun and Mrs. Reubens; Treasurer—Mrs. Sara Jankeloff. Members and their friends are cordially invited to attend this newly-formed "Golden Age Group."

The Golden Age Group regrets to announce the passing of its Secretary, Benjamin Lipshutz. Heartfelt sympathy is extended to the bereaved family.

## New York Board of Rabbis Celebrate 75th Anniversary

On May 9 the New York Board of Rabbis celebrated its 75th Anniversary at a Public Assembly in Town Hall.

Among the highlights were addresses by Rabbi Louis Finkelstein, Rabbi Nelson Glueck and Rabbi Joseph H. Lookstein, representing the Conservative, Reform and Orthodox rabbinical institutions in the United States.

Citations were presented to the past presidents of the New York Board of Rabbis and to all congregations 75 years and older.

In honor of this historic occasion, the Mayor of the City of New York personally presented a distinguished service award to the New York Board of Rabbis for its 75 years of outstanding contributions to the religious and civic progress of the community.

## A Friendly Reminder

All members who have not as yet remitted their membership dues for the current year are asked to kindly do so without fail. Your cooperation will be greatly appreciated and will eliminate any difficulty or embarrassment.

## Rabbi Kreitman Elected to Executive Council of Rabbinical Assembly

At the recently-held convention of the Rabbinical Assembly of America, Dr. Benjamin Kreitman was elected to membership on its Executive Council. The Executive Council of the R. A. consists of twenty-four Rabbis who plan and make the policies of Conservative Judaism.

## Sabbath Services

Kindling of Candles 7:54 p.m.

Friday evening services at 6:00 P.M.

Sabbath Services commence at 8:30 A.M.

Sidra or portion of the Torah—"Behaaloteka"—Numbers 8.1-12.16—Haphtorah Reading: Prophets—Zechariah 2.14-4.7.

Rabbi Levinthal will preach the sermon.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Minha services at 6:00 P.M.

Special Late Saturday Minha followed by Maariv—7:30 P.M.

## Daily Services

Morning services at 7 and 8 o'clock

Minha services at 8:00 P.M. (D.S.T.)

## Acknowledgment of Gifts

We extend our most grateful thanks for donations from the following for the purchase of Prayer Books:

Mr. and Mrs. George Ager, in honor of their son's Bar Mitzvah.

Mr. Joseph Epstein.

Mr. and Mrs. Glassberg, in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Max Heimowitz, in honor of the birth of their granddaughter.

Mr. and Mrs. Joseph Schreiber, in honor of their son's Bar Mitzvah.

Morris Traub, Mildred Levine, Arlene Karo and Anna Lipton, in memory of Harry and Rose Gerofsky.

## THE YOUNGER MEMBERSHIP

CONGRATULATIONS are extended to the new members of Young Folks Executive Board. The rise of the League over the past few years must be accelerated if we of the Y.F.L. are to continue as the top Jewish youth group in Brooklyn. There will be increased publicity of our functions, designed to acquaint the stay-aways with the fine character of our programs, and there will be a renewed and enlarged membership campaign.

As to new and prospective members, that is the job of the present members. Not only should you submit names of prospective members to us so that they may be invited to our meetings, but when these people come down, no matter who invited them, or if they are already new members, approach them, be friendly, create as warm an atmosphere as you would have wanted when you joined.

Constant complaints have been registered about late starting times. Meetings will now begin earlier, no matter how many are present. We cannot allow the people who do come promptly to be imposed upon by the selfish few.

It is gratifying to report the wonderful success of our "Evening In Paris," held May 23rd on behalf of the United Jewish Appeal. Our members pledged an unprecedented sum to aid our brethren in Israel and North Africa.

Shy? Can't find your niche? The best cure is to join a committee. Whether it be refreshments, entertainment, charities, newspaper, or some other group, the warm feeling of a few people working together is rarely duplicated. Why not give me your name for a committee? It's fun.

### Calendar

Saturday, May 26, June 2, 9, 16, 30.

Attend Sabbath services and meet the members of our congregation by being present in Y. F. L. row.

Sunday, May 27, June 3, 10, 17, 27.

Don't miss our weekly bowling sessions at the Kings Recreation Center, New York and Clarkson Avenues. We start rolling at 2:30 P.M.

Wednesday, May 30: Regular meeting—It's "Get Acquainted" Night, with an informal social.

Wednesday, June 6: Regular meeting.

Sunday, June 10: A gala Brunch, honoring past president Michael Rosenfeld (don't tell Mike; it's a surprise). The kickoff to a full day of festivities.

Wednesday, June 13: Regular meeting—Another fine very-far-off-Broadway

production by our Dramatic Group entitled, "The Flattering Word," a one-act smash.

Wednesday, June 20: Regular meeting—A lively night of the "Passing Parade," featuring the show, and meeting-stopping highlights of the past season's program.

MORRIS BLOOMSTEIN, *President*.

## YOUNG MARRIED GROUP

As the season draws to a close and spring approaches we look in retrospect, recalling both our successes and our failures. We may be certain, however, that we will benefit from our past mistakes and avoid the same pitfalls in the future. Naturally, we benefit from our successes as well—having found the right road from time to time.

It has become increasingly clear to us that the success or failure of the Young Married Group cannot rest on the shoulders of a few, but must be borne by all those associated with the group.

Looking to the future for a moment

we feel a certain spirit which has been lacking in the past. It is a spirit of "go," a burning desire to make the Young Married Group something of which we will all be proud. We foresee a year of accomplishment and growth—a healthy sign for any organization. We know that each of you will do his share to accomplish this end.

We are taking this opportunity to wish you and your family a healthy and fun-filled summer. See you in the fall.

OFFICERS AND EXECUTIVE BOARD,

Young Married Group.

## YOUTH ACTIVITIES

SEVERAL innovations were instituted during the past month.

(1) On April 10, the children attended the circus in a group.

(2) Two symposia were held for parents on: "Sex Education and Attitudes for our Children." Rabbi Kreitman and Rabbi Lewittes shared the rostrum with Dr. Henry V. Agin and Dr. Edward Kent, noted psychiatrists and psychoanalysts. The large, enthusiastic audience at each of these events has lent encouragement to our plans to sponsor a full series of activities next year for parents.

(3) A number of the clubs have decided to continue meetings during the months of May and June. In the past, the change to Daylight Saving Time has signalled the end of the regular club season. This year the rule has been altered: those clubs wishing to continue their friendships may meet with their respective leaders on week-day evenings.

It is the desire of the Department of Youth Activities that the Center remain the logical meeting place on Saturday nights during these two months for

youngsters who are free. And so we are again conducting an informal lounge program in the Social Rooms, and later on the roof, at the conclusion of the Sabbath.

Last week our teen-agers participated and did very well in a city-wide Hebrew dance competition sponsored by Metropolitan United Synagogue Youth. This performance will be repeated by our members at a special song, dance and talent night to be given next month for their parents and Center members.

Registration for the coming season of current members and of new applicants from among the Center membership and the Hebrew School has already been completed. During the month of June, applications of unaffiliated neighborhood children will be accepted.

### Condolence

We extend our most heartfelt expressions of sympathy and condolence to:

Mrs. William Wiener of 976 Westwood Road, Woodmere, L. I., on the demise of her beloved father, Morris Bronstein, on May 5th.

# PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

*Shatnot and Consecration are associated in the minds of Jewish women with the connotation of rededication and reaffirmation of our faith in our Torah and our traditions. Throughout all our history, the women were foremost in their zeal to maintain the precepts of the Torah in the life of our people. Just as the women at Mount Sinai responded to Moses and said, "We shall do and we shall barken," so do our women today implant within the hearts of our daughters the love of Torah.*

*We in Sisterhood congratulate our members whose daughters were consecrated this month. We are confident that the consecrants will follow the pattern of their parents and retain always a sense of awareness of their responsibility as Jewesses so that they may be worthy of the great heritage that is ours. Hearty Mazel-tov.*

MOLLY MARKOWE, President.

## Israel Anniversary Meeting

Sisterhood devoted its April meeting to the celebration of Israel Independence Day, its eighth. Following the anthems, led by Mrs. Jack Sterman, accompanied by Mrs. Milton Schiff, an eloquent and appropriate prayer was read by Mrs. William Sauler. Many important announcements were made by Mrs. Markowe, our president, followed by reports from Mrs. Joseph Krimsky, Chairman of Torah Fund, Mrs. Lawrence Meyer, Chairman of Red Cross, and Mrs. Fanny Buchman, Cheer Fund Chairman. Excerpts of letters were read from Mrs. Albert Fried and Mrs. Abraham Alper, President and Torah Fund Chairman of Brooklyn Branch, Women's League, thanking our Sisterhood for hostessing the recent Branch Chai Club Luncheon held at our Center.

The meeting was then turned over to the chairman of the evening, Mrs. Fred Zimmerman, who, as over-all U.J.A. chairman, introduced our guest speaker, Colonel Dov Peleg, soldier and statesman. Colonel Peleg portrayed most vividly for

us the "news behind the news" in Israel, telling us, among many other facts, that Israel is building a modern security army; that the Jews of Morocco, Tunisia and Algeria must be brought into Israel before the "doors" are shut, and that even though economically and physically it will produce further hardships, Israel must continue its immigration program. The situation in Israel is very grave he said, since, with the completion of the Communist-Egyptian arms deal, Russia has gained a strong foothold in the Middle East. "But," Colonel Peleg went on, "Golda Meyerson once said we had a secret weapon. It is this: there is no choice for Israel but to win."

We were then privileged to hear the glorious and vibrant playing of Isaac Ostrowiak, a young and talented violinist, who was accompanied by Miss Shella Nan Markowe. It was truly an inspiring program, a fitting manner to reach our "hands across the sea" and to celebrate the eighth birthday of the State of Israel.

## Cheer Fund

The following contributors have enhanced our Cheer Fund:

Mr. and Mrs. Leo Kaufmann, on the occasion of their moving to another community; Mr. and Mrs. Julius Kushner, in honor of Mrs. Ida Fried's grandchild; Mr. and Mrs. Frank Schaeffer in honor of the birth of a grandson to Dr. and Mrs. Moses Spatt.

## Kiddush

June 16th: There will be a baccalaureate Kiddush in honor of all the graduates of the Center Hebrew schools, tendered by the Sisterhood and the P.T.A.

## United Jewish Appeal

At the April Sisterhood meeting, Mrs. Fred Zimmerman, over-all U.J.A. chairman, reported most enthusiastically on the results of the campaign thus far. She again urged all members who have not yet made their donations to do so at once, and, if possible, to donate an additional sum to the Special Survival Fund. We were also informed that a contribu-

tion of \$1,000, was given by Mr. Krimsky in tribute to his daughter-in-law, Mrs. Joseph Krimsky; this sum to be added to Sisterhood's quota. All donations should be sent to Mrs. Zimmerman, in care of the Center.

## Women in the News

An evening to honor Mrs. Julius Kushner will be held at our Center on Thursday, June 7th, on the occasion of her retirement, after four years as President of the United Parent Teachers Association of the Hebrew Schools of New York City. We in Sisterhood would also like to pay tribute to our Sarah for her unswerving devotion to Sisterhood for many years, as a Vice-President, and as chairman of many of our important committees. She truly epitomizes the Jewish Woman of Achievement. Because of her identification as a leader in the field of Jewish Education, and with the Center and all the activities emanating from it, we have become spiritually enriched. We wish again to express our gratitude and appreciation to Mrs. Kushner for all her valiant endeavors in behalf of the Sisterhood and the P.T.A. of the Hebrew School.

## Women's League News

A glamorous and gala occasion was celebrated at our Center on April 16th, when the Brooklyn Branch of National Women's League held its annual "Chai" Luncheon. As a prelude to the very bountiful luncheon catered by our own Mr. Kotimsky, we, as the hostess Sisterhood presided over the "cocktail bar," serving hors d'oeuvres to the many hundreds of women present. After luncheon we were privileged to hear a most enlightening and erudite address by Dr. Bernard Mandelbaum, Dean of Students at the Jewish Theological Seminary. To complete the program, Jennie Goldstein, the versatile actress, regaled us with her satirical interpretations of episodes of Jewish life. Our charming president, Mrs. Benjamin Markowe, extended a gracious welcome to all.

Our Sisterhood was represented by the members of the Chai Club (donors of \$18 and over whose names were listed in the last issue of the *Review*.) Additional memberships were received from Mrs. Morris Miller and Miss Clara Janofsky, and we take this opportunity to

welcome them into this honor group. Our sincere thanks are extended to Mrs. Julius Kushner, chairman of the Chai Club, for her arduous efforts in behalf of the Torah Fund and of the Jewish Theological Seminary.

### Israel Bond Drive

Mrs. Anne Weissberg, Chairman of our Israel Bond Committee, announces that there will be a dinner at the Waldorf Hotel on Tuesday evening, June 19th, for all \$1,000 bond purchasers. This is your opportunity to truly be a partner in the upbuilding of Eretz Yisroel. Call Mrs. Weissberg at ST 3-0639, and purchase your bonds through her.

### Calendar of Events

Wed., June 6—"Music Under the Stars," at Ebbets Field. Sisterhood women are urged to participate in this important event in behalf of the American Fund for Israeli Institutions. Secure your tickets at the Center desk.

Mon., June 11—Sisterhood General meeting, 8:15 P.M. (see "box ad").

Wed., June 13—Executive Board Meeting and Closing Board Luncheon—12 noon.

Tues., June 19—"Guardians of Israel" dinner at the Waldorf Hotel, sponsored by the Israel Bond Committee.

### Seminary TV Series

The final program on "Frontiers of Faith" sponsored by the Jewish Theological Seminary will be presented this Sunday, May 27th over Channel 4 from 1:30-2:00 P.M. The story "The Gift," by Joseph Mindel poignantly relates Touro's freeing a slave, Tom, and the amazing results of that act.

### Benjamin Hirsh Memorial Award

In connection with our special Baccalaureate service to be held in our Synagogue on Saturday, June 16th, the Junior Congregation will make the annual presentation of the Benjamin Hirsh award to the young man who rendered the greatest service to the Junior Congregation during the past year. The award is in memory of the sainted Mr. Benjamin Hirsh who for many years was one of the leading and most beloved teachers in our Center Hebrew School.

## THE HEBREW SCHOOL

**A** MORNING service and Community Breakfast for our High School pupils was held on Sunday, April 29. Parents of the high school students attended. The guest speaker was Mrs. Julius Kushner, president of the United Parent Teachers Association of New York. Her topic was, "How Can We Make the Home More Jewish?" Her excellent presentation was followed by a discussion in which parents and students participated with Rabbi Mordecai H. Lewittes serving as moderator. Joseph Moskowitz, a graduate of our school and a pupil in the Hebrew High School of Greater New York, officiated at the service. The breakfast was sponsored by the P.T.A. under the chairmanship of Mrs. Sadie Soloway. The head of the P.T.A. Hostess Committee is Mrs. Alice Kalton.

The General Organization of the Hebrew School arranged a United Jewish Appeal Film Festival on Sunday, May 6, 1956 and Monday, May 7, 1956. A sum of about \$125. was collected for the U.J.A. Mr. Irving Gabel is faculty adviser of the G. O.

The Parent-Teachers Association held its closing meeting of the season on Wednesday, May 9. Mrs. Soloway, in her annual report, listed the achievements of the P.T.A. during the past year. Mr. Julius Kushner, chairman of our Hebrew Education Committee, led a discussion

on "The Four-Day-A-Week School." Arguments in favor of and against such a schedule were presented by the parents. A report on the progress of the school was rendered by Rabbi Mordecai H. Lewittes. The choral group of the Hebrew School, under the direction of Mr. Emil Weinstein, presented a number of songs in honor of Shavuot.

### YOUTH CONGREGATIONS

Commencement exercises will take place on Sunday, June 10, at 10:30 A.M. All members of the Center are cordially invited.

A Mothers' Day Service was held by the Youth Congregations of our Center on Saturday, May 12th. The officers of the Junior and Children's Congregations officiated. Mr. Harry Goldstein and Miss Sandra Lubart delivered brief addresses in honor of the mothers of our students. Others who participated were, Mrs. Mollie Markowe, Mrs. Julius Kushner, Mr. Julius Kushner, Mrs. Sadie Soloway, Mrs. Evelyn Zusman and Rabbi Lewittes.

An *Oneg Shabbat* will be held on Saturday, May 26 by the Junior Congregation it was announced by Mr. Harry Goldstein, chairman of the Youth Congregations Committee. Morning services will be followed by a luncheon and a discussion on the theme, "Why Conservative Judaism?"

## JUNIOR LEAGUE

**T**HE Junior League began activities this month with a program of party games. Then followed a relaxing movie night, at which were shown documentary films of the National Committee for Labor Israel and of the United Hias Service.

On May 10, our old friend, Mr. Charles Berland, presided over the group in a program of square dance instruction, popular with our college folk.

Of course the Junior League observed the Lag B'Omer festival appropriately with a picnic to Clove Lake Park on Staten Island.

Soon the annual elections will be held. The by-laws provide for spring elections so that the new administration may begin planning early for the summer events

and the program for the entire year ahead. As in the past, an executive committee will meet regularly during the summer to map events for the season beginning next September.

The Junior League is the Center's official teen-age group for persons of college age. It meets every Thursday evening under the leadership of Mr. Hyman Brickman, Supervisor of Youth Activities.

### To Members Planning Bar Mitzvahs

Members whose sons will be Bar Mitzvah during the next year are requested to reserve the date for the ceremony well in advance by contacting the Center office HY 3-8800.

## Chairmen of Standing Committees—1956

**O**UR President, Dr. Moses Spatt, has appointed the following Chairmen and Vice-Chairmen of Standing Committees of the Center:

Budget Committee: Edward Isaacs, Chairman; David Spiegel, Co-Chairman.

Catering Committee: Hon. Emanuel Greenberg, Chairman.

Cemetery Committee: Isidor Fine, Chairman; Aaron Gottlieb, Vice-Chairman.

Chevre Kadisha Committee: Louis Albert, Chairman.

Delinquent Accounts—Retention Committee: Morton Klinghoffer and Max Goldberg, Co-Chairmen.

Forum and Education Committee: Harry Blickstein, Chairman; Isaac Siegmeister, Vice-Chairman.

Fund Raising Activities Committee: Maurice Bernhardt, Chairman.

Hebrew Education Committee: Julius Kushner, Chairman; Max Goldberg, Vice-Chairman.

House Committee: Aaron Gottlieb, Chairman; Milton E. Spatt, Vice-Chairman.

Institute of Jewish Studies for Adults:

Dr. Reuben Finkelstein, Chairman.

Library Committee: Dr. Reuben Finkelstein, Chairman.

Membership Committee: Samuel H. Goldberg, Hon. Chairman; Frank Schaeffer, Chairman; Leo Kaufmann, Vice-Chairman.

Physical Training Committee: David B. Kaminsky, Hon. Chairman; Israel Kaplan, Chairman; Isador Lowenfeld, Vice-Chairman.

Publicity Committee: Louis J. Gribetz, Chairman; William I. Siegel, Vice-Chairman.

Committee on Ritual and Religious Services: Louis Daum, Hon. Chairman; Jack Sterman, Chairman; Leo Kaufmann, Vice-Chairman. *Sub-Committees of the Religious Committees:* Musical Services: Irving S. Horowitz, Chairman; Ushers Committee: Carl A. Kahn, Chairman.

Social Committee: Ira I. Gluckstein, Chairman.

Visitations Committee: Philip Palevsky, Hon. Chairman; Max Goldberg, Chairman; Louis J. Palatnick, Vice-Chairman.

Youth Activities Committee: Irvin I. Rubin, Chairman; Lawrence Meyer, Vice-Chairman.

### Applications for Membership

The following have applied for membership in the Brooklyn Jewish Center:

KIEL, MISS IRIS: Res.: 75 Lee Avenue.  
POMERANTZ, MISS LILLIAN: Res.: 370 Hinsdale St.

SUTKER, MISS NORMA: Res.: 5835 Kings Highway; *Proposed by* Morri J. Bloomstein, Arnold Magaliff.

REED, JOSEPH: Single; Res.: 1357 Ocean Parkway; Bus.: Chemist, A & P Tea Co.; *Proposed by* David Singer, Eli Zev.

ZUKOFF, LOUIS: Single; Res.: 3401 Foster Ave.; Bus.: Teacher, P. S. 156.

#### Reinstatements:

BLACKMAN, HAROLD: Married; Res.: 1355 New York Ave.; Bus.: Automotive, 6 Harrison St.; *Proposed by* Frank F. Rose.

GERMAIN, ALLEN: Married: Res.: 8056 Narrows Ave.; Bus.: Merchant 550—5th Ave.; *Proposed by* Dr. Israel H. Levinthal, Frank Schaeffer.

FRANK SCHAEFFER,  
*Chairman, Membership Committee.*

### Cantor Kwartin Musical Compositions Donated to Center

Mrs. Savel Kwartin has donated to the Center Library, the Musical Compositions of her late husband, Cantor Savel Kwartin.

### Gym and Baths Decoration Day Schedule

The Gym and Baths Department will be open on Wednesday, May 30 (Decoration Day) for men from 10 A.M.—2 P.M., and for boys from 2 to 4 P.M.

### Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Joseph Honig of 816 Montgomery Street on the marriage of their son, Mervin, to Miss Rhoda Sherbell in Rome, Italy, on April 28th.

Mr. Israel Kramer of 520 East 21st Street on the celebration of his seventieth birthday on May 18th.

Mrs. Meyer A. Rosen of 480 Eastern Parkway on the marriage of her granddaughter, Marjorie D. Abrahams, to Mr. Benjamin P. Perlman of New Haven, Conn., on April 29th.

## IN MEMORIAM

The Brooklyn Jewish Center announces with deep regret the passing of one of its founders

### Jack Rosen

on May 9, 1956.

We extend our most heartfelt expressions of sympathy and condolence to the family and relatives in their bereavement.

We announce with mournful sorrow the demise of

### Alex Bernstein

a founder and member of the Honorary Governing Board of the Center of 410 West Penn Street, Long Beach, L. I., on May 11, 1956.

The Brooklyn Jewish Center extends its most heartfelt condolences to the bereaved family and relatives.

The Brooklyn Jewish Center regretfully announces the loss of

### Mrs. Jacob Halperin

of 910 Park Place on May 13, 1956.

Our most heartfelt sympathy and condolences are extended to the family and relatives in this time of sorrow.

### Memorial Service for the Late Morris Neinken

A memorial service for the late Mr. Morris Neinken will be held at the Brooklyn Hebrew Home and Hospital for the Aged at Howard and Dumont Avenues, Brooklyn, N. Y., on Tuesday evening, June 5th. Mr. Neinken was a founder and member of the Honorary Governing Board of the Center.

**YUGOSLAVIA** *(Continued from page 7)*  
of outright opposition to man's natural instinct as a spiritual being. Any policy of this kind would nurture a sense of defiance and cause the eventual defeat of government hopes for the demise of religion within the state.

Can Judaism renew its heritage in a soil where atheistic views atrophy the very lifeline of religious survival? In the one Communist country which has maintained contact with the Western world, the answer to this question is of prime concern.

It would seem that the odds are against it.

## CONTINUATIONS

### FREUD

the summer of 1938 Ambassador William Bullitt, a former patient of Freud, had succeeded in making President Roosevelt intervene in behalf of the Freuds. They were permitted to leave Nazi-occupied Austria, but only after Princess Marie Bonaparte, a loyal friend and disciple of the professor, had sacrificed a substantial sum of money as ransom. Nevertheless, the Nazi press sent after him a parting gibe, calling his school a "pornographic specialty." In 1933, his books had been burned in Germany together with those of Feuchtwanger, Arnold and Stefan Zweig, Remarque and other authors. Freud merely commented: "Well, at least I have been burned in good company."

In London Professor Freud continued to work, though he was suffering not only from cancer but from a painful heart malady. He lived quietly in a house near Regent's Park, concentrating on a monumental work on the Old Testament which he hoped to complete within five years. Only part of it, the book on Moses, could be finished, for he died on September 23, 1939. He was cremated at a private ceremony, without the services of a rabbi. A deep-felt funeral oration was spoken by his friend and admirer, the novelist and essayist Stefan Zweig. The ashes were preserved in a twenty-two-hundred-year-old Etruscan vase which he had rescued from his Viennese apartment. The inscription on the vase, mounted on a tall, slender marble column in the East Columbarium of Golders Green, London, simply states:

"Sigmund Freud 1856-1939."

All over the world excepting, of course, Nazi Germany, obituaries appeared in the leading papers, praising the great man's honesty and sincerity as a scientist, as well as his decency as a human being. Among those who wrote eulogies was also the faithful British disciple, Dr. Ernest Jones, who, above all, extolled Freud for his never-ending search for knowledge. He ended with a reference to the scientist's Jewishness:

"One cannot describe the man Freud without laying stress on the fact that

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he was a Jew. Though never orthodox nor in any way religious he held together with his people, was a Governor of the Hebrew University in Jerusalem, and took an interest in all that concerned the fate of Jewry."

### TOYNBEE *from page 4*

walking together around York, that day, my eye was caught by a medieval tower, standing on a green mound, which I had never noticed before, so we went up to it to see whether there was any information about its history. Indeed there was. In this tower, in the year 1290, it was recorded on a plaque, the Jews of York were herded together and burned alive. The young German gave me a silent look, and at that moment I could not feel that the passage of time had given me an alibi. The year 1290 felt like yesterday. After that atrocious ending to the medieval episode, all present-day citizens of this country, both non-Jews and Jews, ought to feel grateful to Cromwell for having given Anglo-Jewish relations a new start.

This second and far happier chapter in the story of Anglo-Jewish relations has now had a run of just 300 years up to date. What does the history of these three centuries show? We see the Jewish community in Great Britain progressively taking a fuller and fuller part in the national life without forfeiting any of their freedom to abide by their own Jewish religious principles, practices, and traditions. This could hardly have happened if there had not been a rather unusual degree of liberal-mindedness, good will and wisdom on the part of all concerned.

Among the events by which the tercentenary is to be celebrated during this year, one's eye is caught by the announcement that, on June 12, the Archbishop of Canterbury and Mrs. Fisher will be giving a garden party under the auspices of the Council of Christians and Jews. This is surely symbolic of a happy state of affairs. The Jewish citizens of the United Kingdom are welcomed as valued

members of the national family without being expected to pay the price of "assimilation," in the sense of an abandonment of their Jewish religious heritage. It is accepted that for British Jews, there need be no conflict of loyalties.

This ideal of reconciling two allegiances is significant for two reasons. It runs counter to the modern Western ideal of nationalism, and it is "the wave of the future," not only in Britain but throughout the world. Nationalism does aim at assimilation, because its objective is uniformity; what it wants is a homogeneous nation, inhabiting a compact national territory, and claiming the undivided loyalty of all its members.

But this old order is being broken up by the industrial revolution, with its large cosmopolitan cities whose populations are being recruited from all corners of the earth as a result of "the annihilation of distance" through mechanization. These mighty forces are transforming an old world of homogeneous nations into a new world of multi-national States, and it is evident that the way of life which Anglo-Jewry has been working out during these last three centuries is the only possible dispensation for mankind under the new order into which we are now moving so rapidly.

Nor is it an accident that the Jews should have been pioneers in working this new dispensation out. For the Jews come from "the Fertile Crescent" where civilization first arose, 3,000 years before it began to spread into Western Europe.

The experiences that the West has been having in the 20th century were encountered in "the Fertile Crescent" in the last millennium B.C. World wars, atrocities "the annihilation of distance," "the melting pot"—these phenomena were just as characteristic of the Assyrian age in "the Fertile Crescent" as they are of the Nazi age through which we modern Westerners have been living.

The Jew's recipe for preserving one's communal identity in a world of intermingled nationalities was the Jews' answer to the challenge of that, for us, distant time and place. But it is also the answer to the same challenge, that is now presenting itself, with a 3,000-year time-lag, in our Western world today.

## CONTINUATIONS

### MY FATHER

and recolored to reflect his own personal idiom and the idiom of his people. In his lexicon, brilliant meant more than intellectually bright. To him brilliant meant dear, rich in human as well as intellectual qualities. "He is a pearl of a man," he would say, "brilliant."

"Dr. Carmel flew to San Francisco to perform an operation," he would report as he sipped his tea. "Imagine that. With all the doctors they have on the West Coast, they had to send for Dr. Carmel from Eastern Parkway."

Or, "Mark my words. That Counselor Wiener is going to be a judge. A brilliant man. So big and important and he talks to me as though he were a nobody."

As my father's eyesight began to fail, one or another of the Jewish Center members invariably just happened to be walking his way after services. Invariably the conversation would be so absorbing that they talked on and on in front of our house. They didn't want him to know he was being escorted.

Then came what he called a perfect day, the birthday of Judy, his first grandchild. He presented her with the usual government bond, enjoyed a big dinner and the singing and "kidding around" that followed. Then there was the usual nightly session of casino with my mother, a strong, hot glass of tea at his side.

He made a point of telling her what a beautiful day it had been and how good he felt. Then he went to sleep, a deep, deep, sleep. Apparently he suffered no pain or discomfort. His face was serene and kind and beautiful as always.

In our shock we called only the immediate family. But word got around somehow. The large chapel auditorium was filled as though a real high-placed person had died. Even the street in front of the chapel was, as he would have said, "black with mourners." Everybody came to do him honor. The professional men he so admired broke important appointments, the grocery clerk, the milkman, the taxicab driver gave up a day's pay. There were friends and neighbors of each member of the family, and friends and neighbors of friends and neighbors. Friends and neighbors of today and of

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twenty and thirty years ago. They all came, not only to honor the dead and comfort his family, but to express their own personal loss at the death of someone they truly loved. And Rabbi Kreitman's service was more than a service. It was an expression of a personal loss.

All during the *shiva* week, there was a steady procession of people, some of whom we had not seen or heard from in years, some of whom we didn't know at all. They all came, and all had stories of my father's many kindnesses.

Following the Jewish tradition, these callers brought tokens of their sorrow and sympathy. There were mountains of cards indicating donations in his honor to one or another of the charities dear-

### DEAD SEA SCROLLS

located on a height overlooking the valley of Ein Gedi, was also uncovered.

One of the most interesting finds reported by the expedition was a "secret cave," over 90 feet deep, hidden to the eye and extremely difficult to approach. A cistern with a water capacity of 10 cubic meters inside the cave is fed by a pipe to a crevice hidden in a rock outside it.

Pottery, glass and remnants of food and clothing from the Hasmonean period until the Second Commonwealth indicate that the cave was inhabited for well over 200 years.

Shmarya Guttman, an Israel archaeologist, has discovered signs of ancient settlements. Hewn stones, round and square in shape, were found on the slopes of the lakeside north of S'dom. Mr. Guttman also found relics dating back approximately three thousand years. He described the find as "sensational" for archaeologists, and reported that he had passed the spot many times but until recently had not observed the ancient remains.

There have been a number of theories maintaining that settlements had once existed in the area, but until now no signs

est to him; prayerbooks in various synagogues inscribed with his name; a plaque on a hospital wall, an avalanche of certificates that trees had been planted in Israel in his memory. There are groves of trees growing in Israel, holding the soil together and helping to make the land more productive, helping a small democracy to flourish among hostile neighbors, which would not have been there had my father not lived and died.

And though he left no son, my father had his *kaddish* after all. One of his sons-in-law undertook this responsibility.

My father was an orthodox Jew, a first generation American, a simple, gentle man. But who is to say that he too, like the important men he so admired, did not leave his mark on those around him? Who is to say that he too was not a "brilliant" man?

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of these at S'dom, near the Dead Sea had been found.

The ancient historian, Josephus Flavius, had written that he had seen populated centers on the shores while he was sailing on the Dead Sea.

Mr. Guttman has participated in many archaeological excavations in the Dead Sea area, including those at Massada.

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## SYNAGOGUE PRACTICE *from page 15*

### Section 2

No congregation should solicit members of another congregation. Nor should a congregation solicit the members of the staff of another congregation to leave their positions in order to accept an engagement by the soliciting congregation. In seeking members for their staff, congregations shall consult the proper placement agencies of our Movement.

### Section 3

Where there is more than one Conservative congregation in a community, each should regard itself as complementing the work of the other. Wherever possible, joint advisory committees shall be appointed to minimize areas of competition and to extend and further areas of cooperation.

### Section 4

Congregations should associate themselves with other organizations in the community in which they are located for the purpose of furthering the best interests of the Jewish community and the community generally.

## ARTICLE VIII

### VIOLATIONS OF THE STANDARDS

It shall be the responsibility of the Committee on Congregational Standards

of the United Synagogue of America to investigate all charges of violations of these Standards presented to its attention in an appropriate manner. Where violations are found to exist, the committee may report them to the Executive Council of the United Synagogue with its recommendations for such action as the Executive Council shall deem proper.

## This Is U.J.A. Month

Members are reminded of the importance of the United Jewish Appeal and are asked to kindly redeem their pledges for the current campaign. All members who have not as yet made their pledges are advised that the Center office will gladly accept pledges and contributions for this worthy cause.

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